

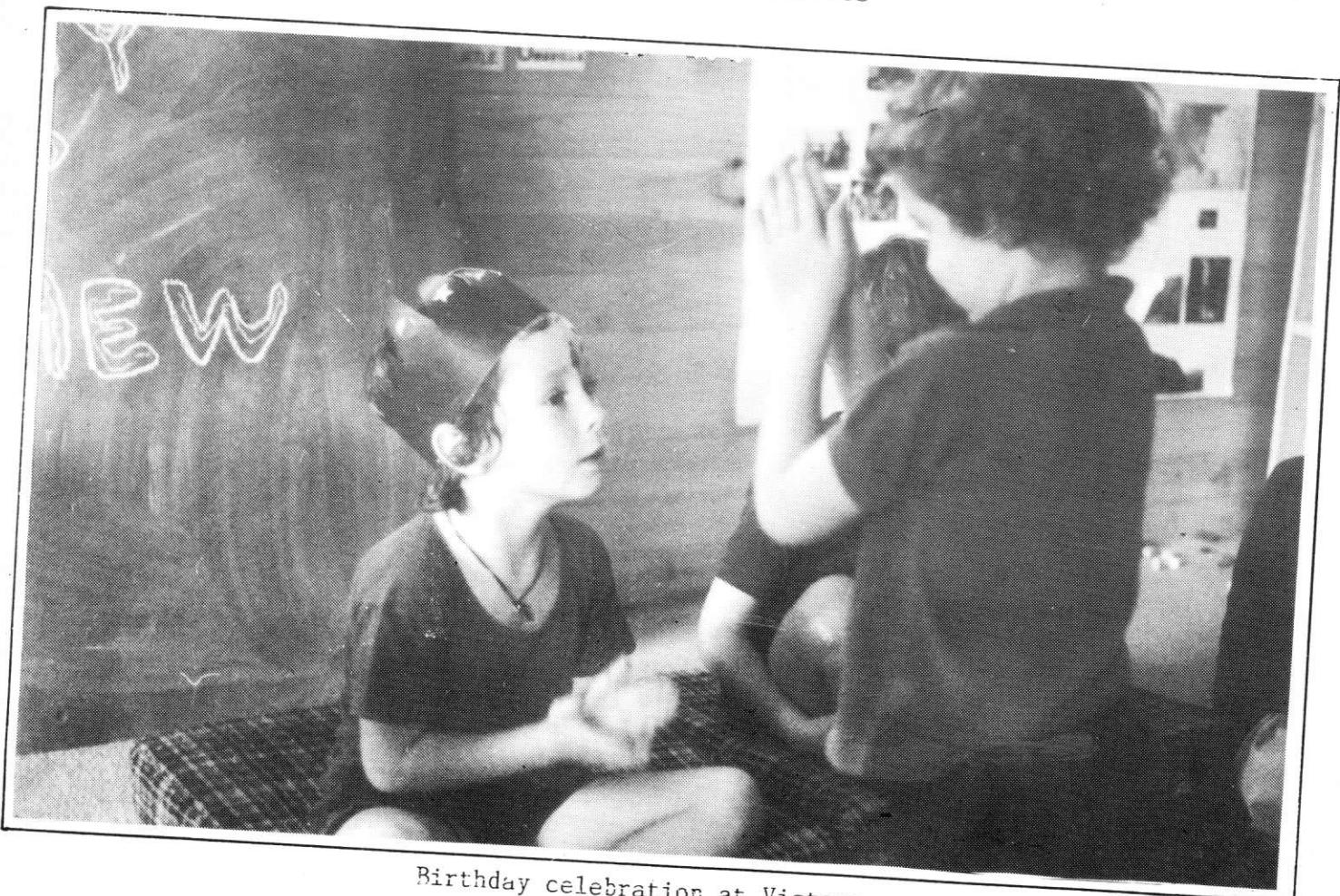
PRANAM

Suva Sectorial Magazine





Vistara School acvtivities



Birthday celebration at Vistara

SUPREME COMMAND

Those who perform sadhana (meditation) twice a day regularly, the thought of Parama Purusa (the Supreme Consciousness) will certainly arise in their minds at the time of death; their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform sadhana twice a day invariably - verily is this the command of the Lord. Without Yama and Niyama (morality), sadhana is an impossibility; hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sadhana to lead others along the path of righteousness.

-Shrii Shrii Anandamurti



CONTENTS

Anandanagar - Beacon Light of the World	2
Historical Background of Anandanagar	3
DMC Moments	7
DMC	8
Anandanagar - Multilateral Service Project	10
Vistara - An Expanding Experience	13
Have Faith, Go Ahead, He Is Doing Everything	15
Ba'ba'	17
First Acceptance	18
Personal Contact	19
Relief - Charity Or Universal Love ?	20
Relief Update	23
I Am One With My Mission	26
Book Review	27



Front Cover - Vistara School, Lismore

Published by Ananda Marga Public Relations Secretary - Ac. Diipaunkara Brc.
1^a Lovel St., Katoomba, NSW, 2780, AUSTRALIA

Anandanagar

The Beacon Light Of The World

After a pretty long time, we are back again at Anandanagar. Anandanagar is the nucleus of this expressed universe. Anandanagar is not merely the physical Anandanagar of ours, but it is the Anandanagar of our life. We have to build it in all respects. We will have to take all possible steps so that Anandanagar can develop quickly and show the light to the entire universe.

The question is why should it be done so urgently ? The reason is that the human beings do not survive on the physical objects alone. The humans also have something in them which is known as their innate property i.e. Pra'n'a' dharma. Even though the humans are provided with food, clothes and shelter, they still die - they die in the absence of Pra'n'a' dharma, i.e. they die an unnatural death.

Anandanagar will provide us with an ancient eternal vital force. This is why we will have to nourish it in all respects and it brooks no further delay. Delaying means to hamper the cultural growth of the entire human society. We will not allow it to happen. So, we are determined to build Anandanagar in all possible ways.

Anandanagar has its own special glory and that glory has culminated as a result of the collective sacrifice of a large quantity of spiritual aspirants who through intuitional practice, service, sacrifice and culture let Anandanagar show the way to the entire universe. This is

what we should expect of Anandanagar. This is why we should build Anandanagar in all respects and show light to the entire humanity. This is what I really want.

After a long time we are all back here again. We meet each other and what can be more delightful than this ! When I came to Anandanagar this time I was overwhelmed with joy. When I looked at your faces I felt so much joy within that it was difficult for me to restrain my emotions. I really felt overjoyed and I think you also felt likewise because we are able to meet here again after all these years. What could be more delightful than this !

Every object of ours has a medium, a vehicle. Let Anandanagar be the medium for our cultural progress. Let us build Anandanagar and its surrounding villages in all ways - economically, socially and culturally. A certain work may be difficult for a single person, but it is easier for many. What is a heavy bundle for one person is easy if each person in the group carries one stick - i.e. when any action is undertaken by a group of persons it no longer remains a difficult task. Similarly if we work together to build Anandanagar as a spiritual nucleus it will not be a difficult proposition. Let us dedicate ourselves to that glorious task from this very moment.

Shrii Shrii Anandamurti
Anandanagar 20/10/79

Historical Background

of Anandanagar

Anandanagar is situated in calm, quiet and lonely surroundings in the hub of Barh - the starting point of human civilisation. To its south flows the rippling Daksina river. Towards the east and to the north traverses the river Uttara right from its source. Ranges of hills and hillocks as old as six hundred million years sprawl around this place.

This historical basin of the rivers Damodar and Suvarna Rekha was once covered with dense forests and abounded in ferocious animals like tigers and lions. But the all-devouring hunger of civilised humanity has denuded these forests by wanton and merciless felling of trees. Only the name, Baglata (meaning the abode of tiger among creepers and shrubs) is bearing the reminiscence of the remote past.

Not very far from Anandanagar, there is a village named Sing-ghagra (the word came from "Singha ghar ghar" or the roaring of the lion) which indicates that the roar of the lion once filled the area. The Dimdiha Hill stands in its vicinity. The Siberian birds used to come here during the winter to lay eggs. That is why it is called Dimdiha (a place covered with eggs). There was a big lake by the side of this hill. This Dimdiha Hill was the only volcano of India in the pre-historic age. That is why lava stones have been discovered in a radius of two miles from the hill.

Tigers and lions were not the only creatures here. About four million years ago, during the Cretarian Age, this area was inhabited by the dinosaurs and gigantic animals of the mammoth group. The fossils of these animals in the Asthi Hill near Anandanagar are evidence of this.

On the south west of Anandanagar there is Kapil Hill near Jhalda town where Kapil Muni, the first philosopher of the world, achieved spiritual realisation. He was

born in the adjacent village, Pat Jhalda, about 3,500 years ago. Kapil was not only the propagator of Sam'khya Philosophy but also the inventor of geometry and algebra.

Anandanagar, surrounded by moderately high hills and hillocks with a calm and quiet heavenly environment, has always been regarded as one of the centres of spirituality. Therefore, many spiritual aspirants of different times who had earned fame made their Sadhana pithas (holy places for Sadhana) in different places here. Still now in Anandanagar, there remains the trace of those siddha pithas (holy places where the spiritual aspirants got realisations). The flow of subtle vibrations created by their long meditations is still throbbing through Anandanagar.

Situated in such a pleasant environment, a vast piece of land now known as Anandanagar was donated by Raja Raghunandan Singh Deo of Gar Jaipur to Ananda Marga in the year 1962 to make it the biggest educational and cultural centre of the world.

Far from the maddening crowd of city life and under a pleasant natural environment, Anandanagar was established as the hub of the universe. Besides the delightfully pleasant spiritual environment, its climate is very helpful for one's health. Its pure air, free from any pollution, contains more ozone which is very helpful for physical health. Also the water here contains a good amount of iodine because of the old rocks. Thus it is very helpful for digestion - Baba has named the water here as "Tirthodakam"; or the holy water.

Anandanagar is enriched with ever flowing spiritual vibrations that transport a person into the higher world of divinity. That is why Baba has also

named it Kashi for the spiritual aspirants. By the side of the river or on any rock anywhere or under any tree at Anandanagar one can sit in meditation and enjoy the ocean of bliss flowing in this land. Baba lived here physically for a couple of months and once told a margi brother of this locality "I am the Anandamurti of Anandanagar". This land is thus ever blessed by the Lord.

The Central Office of Ananda Marga Pracaraka Samgha was set up in Anandanagar in 1963 and since then, multifarious welfare activities and projects were taken in hand over a vast land of 500 acres. Within a very short time, a primary school, a high school, college, institute of technology, children's home, hostels, academy of the blind, deaf and dumb, medical unit, lepers asylum, press, etc. were established and as a result people, particularly the local people, were immensely benefitted by these welfare institutions run by the dedicated workers of Ananda Marga.

Clash is inevitable where life is in progress. So, whenever Ananda Marga has made great strides in the field of welfare activities it has faced serious opposition. The first sanguinary opposition at Anandanagar came on the 5th of March in 1967, when five dedicated sannyasins became the victims of the mean political manœuvre of the then Communist Government and had to sacrifice their precious lives while fighting for the ideology. By striking a severe blow the evil forces tried to check the growth of Ananda Marga in a planned way, but providence designed otherwise. No matter how severe the obstacles created by the evil forces, the march of victory for the virtuous goes on ceaselessly. So, after the incident, the various construction programmes of Anandanagar went on with increasing speed. Within a year, in addition to the existing units, the agriculture college, teacher training college and their hostels, relief centres, meditation centres, dairy farm, etc. covering a large area of Ananda Nagar, developed through the untiring toil and greatly devoted services of the workers of Anandanagar. All the workers and followers

were inspired by the vibration of a new life.

Again, the jealous evil forces felt threatened. Anandanagar again became the victim of a sinister political conspiracy. At the instance of the higher authorities a big contingent of armed police launched an annihilation dance on the pious soil of Anandanagar at midnight on 17th July 1968, and after a night long wanton act of plunder and destruction, demolished all the newly constructed buildings. At the same time they arrested all the prominent workers and fabricated false cases against them. The message of justice was wailing silently in seclusion. Those who stealthily invaded Anandanagar at midnight and smashed to the ground all the buildings constructed by the workers with their blood and sweat, became the accusers and the innocent sannyasins stood accused of false and fabricated charges.

But the evil forces forgot that in spite of their terrible blows the good forces can never be subdued. Rather those blows inevitably ignite sparks of fire which ultimately spread around like a forest fire. And so it happened at Anandanagar. After that cruel rampage of the evil forces in 1968 Ananda Marga began to spread with tremendous speed from one corner to another of the country. For so long, the oppressors thought that Ananda Marga existed only in Anandanagar and that the destruction of Anandanagar would obliterate the Ananda Marga organisation - but all their hopes ended in smoke. Their edifice of dreams collapsed like a house of cards. The victory chariot of Ananda Marga marched ahead with accelerated speed and within a year district level units, schools, homes, relief units, etc. were set up throughout India. By its devoted services, Ananda Marga occupied a seat of honour in the wider circle of the public mind.

The history of Anandanagar as well as that of Ananda Marga is the history of struggle and progress. The more the evil forces tried to crush it, the more it advanced forward with more firmness and vigour. And the evil forces were all out to hatch new plans to crush it. With the sole political motive to annihilate

Ananda Marga, a state of emergency was promulgated in India in 1937 and Ananda Marga was simultaneously branded an illegal organisation. About ten thousand innocent workers and followers were arrested from different parts of the country and kept behind bars. Like many other centres situated in different corners of the country, all the structures of Anandanagar were also demolished.

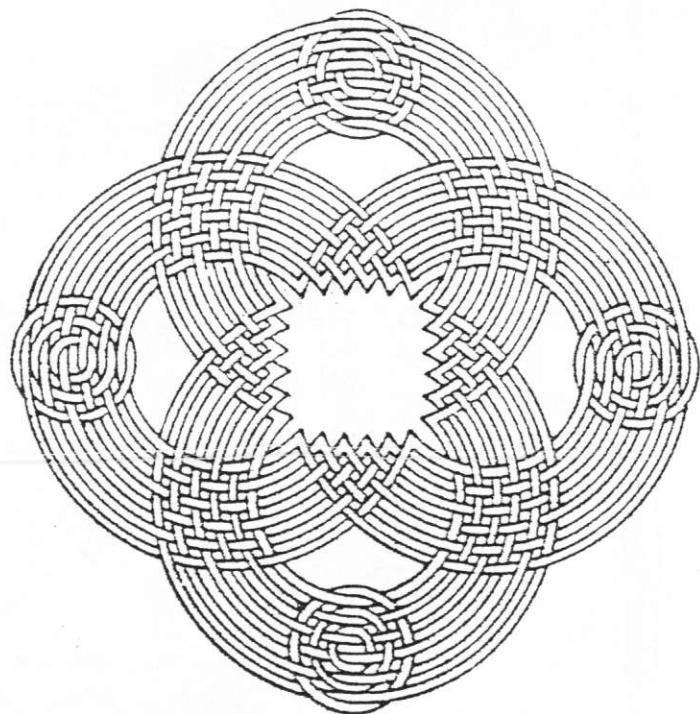
But rendering all the vile conspiracies nullified and overcoming the steam roller of oppression, Ananda Marga has appeared as a bright truth like the bright daylight before the eyes of the people of the world. The Supreme Court of India has ultimately accepted Ananda Marga as a religious denomination - a way of life. The victory chariot of Ananda Marga has been accepted as the best organisation for

the service of the suffering humanity.

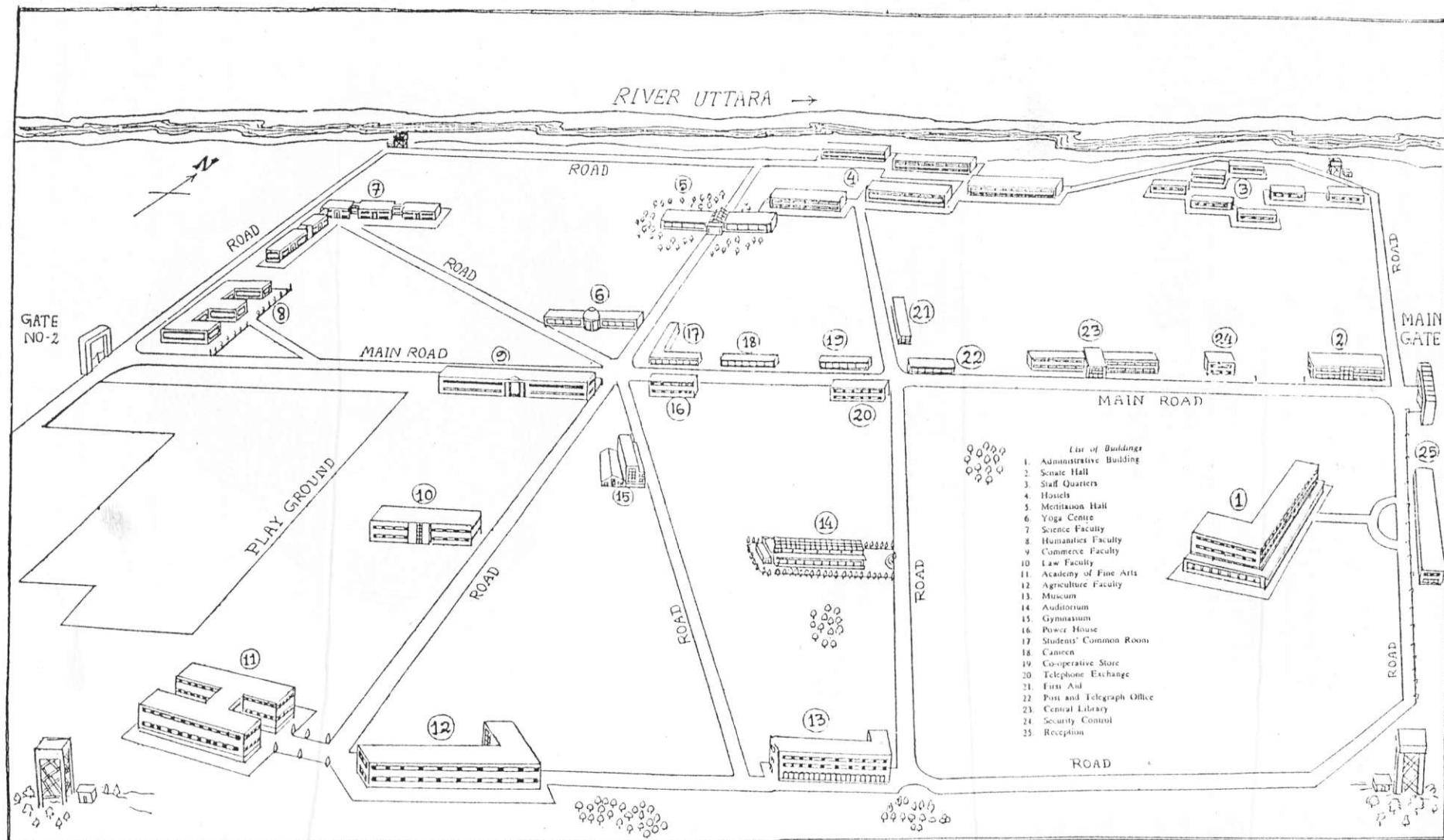
The sound and infallible philosophy of life, the scientific basis of the spiritual cult, the progressive and neo-humanistic outlook free from all sorts of superstitions, selfless service and highest excellence of sacrifice, have placed Ananda Marga in the heart of the people of the world.

Since its very inception, Ananda Marga has been advancing amidst hundreds of trials and tribulations, storms and cyclones, thunders and shooting stars. But where there is Dharma, there is Ista - and where there is Ista, there is victory. The flag of victory of Ananda Marga is now soaring in every corner of the world. Today it has got the universal human heart - the unhesitating cordiality of the humanity of the universe.

Acarya Vivekananda Avadhuta



Lay out of Bhagavat Dharma Vishvavidyalaya (Proposed)



DMC Moments

DMC finally arrived and Ba'ba' graced many (thousands !) with contact through the medium of meetings upstairs in His house at Ananda Nagar.

The first Bhukti Pradhana meeting was a real lesson for me in handing over the reins of my life to Him. I tried to get a good spot to go up the stairs and see Him and missed getting in the door entirely. But still the day's darshans were wonderful. The next day I made some effort then handed the situation to Ba'ba' and after a long blissful wait, I found myself upstairs jammed in with countless others. Didi Ananda Sampurna grasped my arm and thrust me into the crowd to find a spot and I felt my body had absolutely no gravity at all. By His Grace my leg was nearly crushed so I had to raise up on my knees a little and consequently had a perfect view of my Lord.

This was the day He told us He would give us negative microvita on any planet or any star in the future if we weren't sincere ! Both darshans that night were extra sweet for me.

The last meeting I felt Him arranging everything so I engaged my efforts internally during the four hour wait. We were outside His gate in the sun but He sent a thick cover of dark cloud and so we were all fine. Finally the last door opened and the stampede began. Didi Ananda Mitra asked me to help take an elderly lady up to see Ba'ba' and consequently everyone melted back for the three of us and we flew up the stairs and in the door as smooth as can be.

With shock and delight I saw that He was alone on His cot at the end of the room except for two workers who were not really there for me at all.

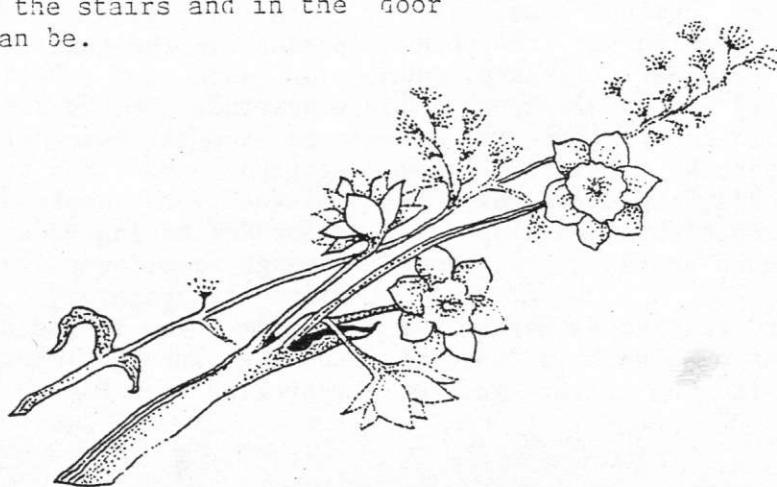
Time stood still and slowly, slowly I walked towards Him. He looked at me very deeply and in an absorbed way, delicately fingering a flower on His garland. We did Pranam and sat in front of Him. I just looked and looked and then with a little sigh as if remembering other matters He moved and adjusted His position.

Somewhere in the back of my mind I could feel the room filling up. But you know it was so still, so electric, etherial and utterly, utterly blissful. I felt very intimate internally with my Beloved Parama Purusa and ideation was natural so I sat and breathed Him in and poured out Love at His Feet. He had brought me down out of the peace of the hills of Anandanagar to the hustle and bustle of His house and all the crowds there but really I discovered that same deep tranquility in both places.

At one stage He pointed His finger at me while gesturing and I felt my arm go cold and numb. Almost instantly I realised the effects of this blessing and the spiritual vibration in my mind altered in a subtle but strong way. I felt the effects of a recent illness subside as the microvita went even as deep as my bones. Mind and body were refreshed and revitalised.

So secretly without any break in the flow of His work He was able to transform my life.

Gaotamii



DMC Impressions

I remember clearly the day in late April when my passport returned from the Indian Consulate in San Francisco. I had already prepared myself for a big stamp saying "void" across the visa. A cold way of saying I was on the infamous list, an experience I had already been through some years before. My heart raced as I opened the envelope - and there it was, as good as purest gold to me, as perfect as any jewel - a visa to India.

Driving back to my tiny one room office/residence, I clenched my fist, with tears in my eyes, and silently shouted a victory call. This would be my first visit to see Ba'ba' as an Acharya - after one and a half years it was really going to happen. In less than thirty days I would be in a taxi en route to Tiljala, our global centre in southeastern Calcutta.

A flood of thoughts went through my mind as I pondered what those days in India might bring. The sights and sounds and smells of ancient India weaved a shimmering fabric in my mind. Ba'ba's darshan, DMC, old dear friends all awaited me as the days passed and departure day came near.

Those who have attended DMC before will know something of the wonderful experience that is to be had there - as well as something of the greatest of tests and trials too ! The heat in May at Anandanagar is extreme, at least 46 C or more. But amidst the discomfort, there was my sole reason for being - my beloved Master and Guru, Ba'ba'.

Really it was like coming home. With great excitement I greeted our respected General Secretary, Dada Sarvatmananda, and so many other really wonderful Dadas and Didis that I have had the pleasure to know over my fifteen years as a Margii. There were also dear friends, LFTs and Margiis from Australia, Europe, USA, Philippines, Central America, South America, just about everywhere !

This is standard for Ananda Marga but DMC at Anandanagar has such a special quality. Bathing in the river and at

wells, watching the huge tent going up seeing the ground sparkle at night from all the quartz and mica crystal in the soil, gazing at the brightly lit and starry night sky, fresh air vibrant with spiritual energy, watching the crowd grow and grow as the first day of darshan approached - I really felt so much at home.

Yes and the heat ! You cannot imagine it. But a rumour and even some more credible sources said Ba'ba' had promised rain, the newly dammed river would be filled, or at least the new well would yield water for all twelve thousand of us.

No rain came, no river flowed but I have no doubt a miracle occurred. On the 30th Ba'ba' had just concluded the Avadhuta/Avadhutika meeting and had given His blessing. This was about 1.30 in the afternoon. Standing outside the meeting hall, the stairway was so hot my feet were being burned by the concrete. After His blessing, Ba'ba' immediately went to His room and I was able to go into the meeting hall where the senior Dadas were doing sadhana.

Immediately I felt the air become electrified, a wind suddenly blew in, slamming the shutters back and forth, curtains flying, dust blowing. But then the sweet smell of cool air came flowing in and the temperature dropped at least 20 fahrenheit degrees in just minutes.

Again on the 31st and the 1st cooler air came in, right in the hottest part of the day, and though it was still hot, the cooler air gave the needed relief. Being packed in the huge tent became bearable and each of Ba'ba's darshans was wonderful. On the 2nd though, no cool air came and the heat held till darkness had settled - by then it was quiet and the grounds were empty for Ba'ba's DMC was over. Reflecting back I wonder if all this strange cool air was all a dream, a microvita mystery ?

Ba'ba' was in radiant health, as clear and as strong almost as in 1979 when I travelled with Him on a DMC tour of India

Only the ever present walking stick is different from 8 years ago. As a new Acharya I took every opportunity to observe Ba'ba' at work in reporting sessions - such a style I have never seen. There is immense tension as He reviews and scolds the workers from around the world. Now LFTs too are seeing this side of Him. But in all the seriousness I could not miss the bit of drama.

I felt Ba'ba' wants a reason to be with us physically but He has to have a purpose with it. That purpose is His mission, Ananda Marga, and all us boys and girls who are part of it in even the smallest way. Ba'ba' is the only person I have seen who never wastes even a minute. Every moment He is working - physically, mentally, or spiritually - 100 per cent.

One Dada who was chosen by Ba'ba' to undergo punishment of "negative microvita" for non-performance by two LFTs, later reported to us that he could feel an immense flow of images, linked in cause and effect, flowing from everybody in the room through his mind towards Ba'ba'. The LFTs present could only see Ba'ba's dialogue with this Dada - who agreed with whatever Ba'ba' said. But Dada was seeing an immense flow of samskaras being taken on by Ba'ba'.

How important it is to be in Ba'ba's physical presence ? A precious opportunity, without doubt yet closed to us in its deepest form by Ba'ba's unparalleled power. In one reporting session it was such a game trying to keep Ba'ba' who was very displeased with us. Even when there was maximum tension in the sessions, afterwards He was smiling and joking - letting us know it is all for Love. "Eat much, drink much, build up your health at Anandanagar", He said one afternoon.

The time came for the Renaissance Universal speech. Ba'ba' said He would not deliver the speech as no work had been

done for RU. He asked the huge crowd if they should accept such lack of effort and encouraged all the Margiis to take the workers responsible to task. Again and again He said no speech would be given for no work had been done. Then suddenly with a nod of His head the discourse began and a slight gasp and a hush fell over the crowd.

In this speech and later in the DMC speech He beautifully began to connect His recent discourses on social structures, daily life, spiritual quest and balance in the universe. His words were profoundly philosophical yet hinting at that infinite power within us all through which our lives and this entire earth can be transformed.

Always He gives the message, time is short, there is much to be done, don't waste a minute, do and do and do as much as you can.

Later after DMC was over and I was preparing to leave Calcutta, I was able to present a garland to Ba'ba'. Years before in a dream after I returned from my second trip to India Ba'ba' had touched me on the forehead and in my dream as I fell into a flow of light I heard Him say "Now you will do some work."

Only after returning to Guam did I recall this dream and realised why as I stood before Him with my garland, too overjoyed to even speak, Ba'ba' had said to me - "Dada Manibhusan ... yes, Guam ... he is doing some work there." Now I know more than ever that here is my life and love, my Master and surest guide, my Ba'ba' - the greatest mystery, the clearest truth.

Back now to work, His work, on Guam until another DMC at Anandanagar.

Ac. Manibhusan Br.
Regional Secretary Guam

Anandanagar

A Multilateral Service Project

In this age of science, the tremendous speed of advancement in the quinquelemental sphere of human civilization, the soul of the human being remains dry. The practical proof of this comment may be traced in the mental malady of the people of the richest nations, what to speak of the poor. So we find a constant strain on the mind of the so called civilised people and now a days it is crossing the limit.

To save humanity from this catastrophe a new philosophy with new social outlook has emerged in the vicinity of the eastern horizon, piercing its beams of light through the darkness of self-centred and perverted civilisation. The clarion call is that human beings are to widen the mental arena to maintain their existence in future. The linguism, casteism, racism, nationalism - all these fragmented walls have so long kept humanity in isolated compartments. Now the time has come to break the walls assunder.

A strong philosophy with a neo-humanistic universal outlook i.e. human beings are to live not only for other human beings but also for other creatures and plants of this planet (and of other planets as well) is a crying need today. Ananda Marga is that philosophy which wants to establish a happy combination of subjective and objective aspects of mind.

Anandanagar, the global master unit, is the place where, in serene and peaceful atmosphere with spiritual gifts, the preparation for making the future generations of new world is going on. Education is the practical aspect of a philosophy and hence the educational institutions carry tremendous importance - which may be a bit difficult to understand in this present day context when money is the centre of everything. It is the

"Tapovan" of ancient India where the deepest feelings in the innermost heart were discovered through chanting of the Vaedic hymns.

If one has the chance to stroll over the reddish morrum of crisscross roads Anandanagar in the colourful evening, one will hear the collective prayer of the pupils of the different hostels of Anandanagar educational units:

Sam'jacchaddhvam' sam'vadaddhvam'
Sam'vo mana'nsi Ja'nata'm
Deva'bha'gam yatha'pu'rve
Sa'nya' na' na' upa'sate
Sama'namastu vo mano yatha'vah
Susaha'sati

You all move together, radiate and the same thought wave, and form one universal mind with all your minds. You shall enjoy all the properties of the universe in the same manner as the sages in old times used to accept the "havir". You shall have a common ideal and a sense of oneness. You shall be inseparable from each other. Infuse in your mind the common sentiment whereby you may be well united.

Your mind will immediately fly and rise in the reddish silky firmament which gradually becomes a black ocean with sparkling jewels of stars and planets. The deep breath of pure air will fill your chest with a feeling of identity with every particle of this universe.

At present there are educational units from primary to degree college level in Anandanagar. Plans have been made to establish a university in the name "Bhagavata Dharma Vishvavidyalaya" in future.

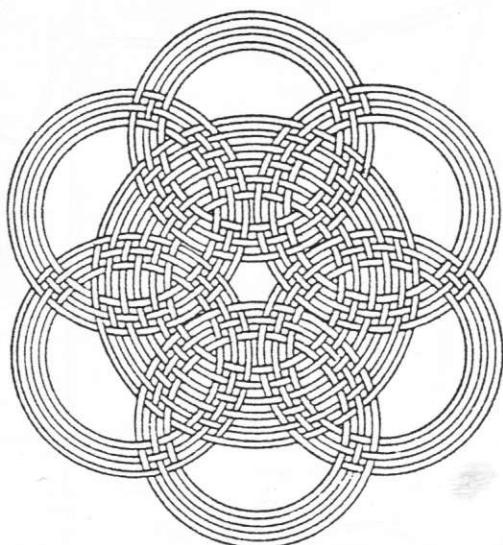
At present there are some 50 running units at Anandanagar:-

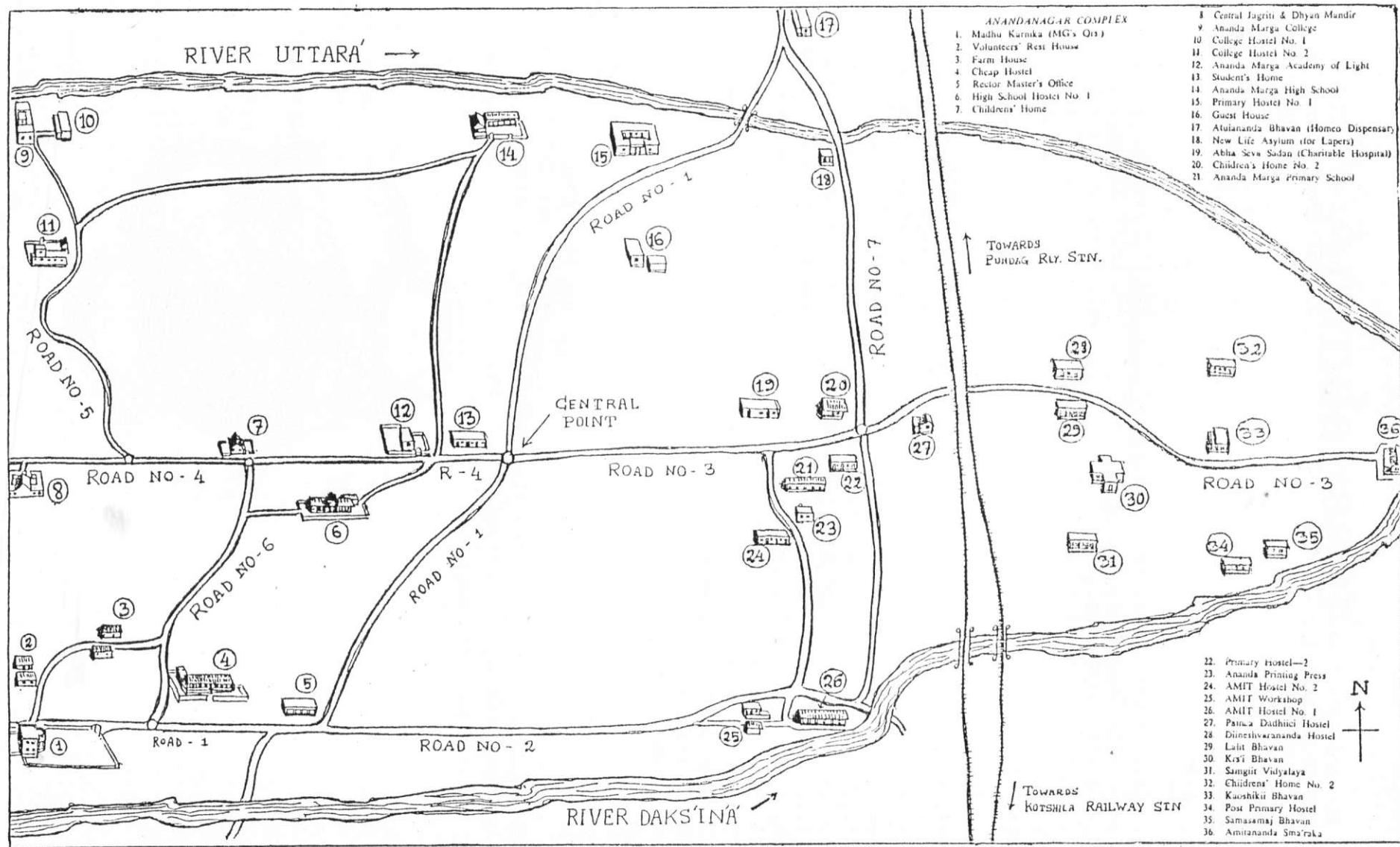
1. Madhukar 'nika' (MG quarters)
2. Central Jagrti
3. Dhyan Mandir (meditation hall)
4. Ananda Marga Central Office
5. ERAWS Central Office
6. College (degree science & arts)
7. College Hostel No. 1
8. College Hostel No. 2
9. Ananda Marga Institute of Technology (AMIT)
10. AMIT Hostel No. 1
11. AMIT Hostel No. 2
12. Ananda Marga High School
13. High School No. 1
14. Post Primary Hostel
15. Painca Dadhiici Hostel
16. Diineshvarananda Hostel
17. Cheap Hostel (for poor students)
18. Student's Home (college students)
19. Anandanagar Engineering Works
20. Academy of Prabhat Samgiti
21. Rahrology Research Centre
22. Ananda Marga Special Primary School
23. Jagrti Primary School
24. Primary Hostel No. 1
25. Primary Hostel No. 2
26. Academy of Light
27. Children's Home
28. Children's Home (post primary)
29. Abha Seva Sadan (hospital and dispensary - allopathic)
30. Atulananda Bhavan (leprosy dispensary)
31. New Life Asylum (leprosy clinic and

hospital)

32. Universal Store
33. Printing Press
34. Consumer's Co-op
35. Tailoring Unit
36. Medical Store
37. Relief Store
38. LFT training centre - HPMG
39. Krsi Bhavan
40. Lalit Bhavan
41. Kaosikii Bhavan
42. Sama Samaj Bhavan
43. Amitananda Smarak
44. Post Office
45. Agriculture Farm
46. Dairy Farm
47. Botanical Gardens
48. Library/Reading Room
49. Volunteer's Barrack
50. Uma Vivas

At present there are huge development plans for Anandanagar - see the plan attached. This includes electrification of the entire project, dams, wells, renovation and construction work. Despite the huge cost of this project, the global nature and appeal of the project will undoubtedly see the task being shared by all sectors. If you have been to Anandanagar, no doubt you too would like to assist in its development. If you have not been there, then take the opportunity at the next DMC to go and experience this city of bliss.





Vistara

An Expanding Experience

If you happen to come to Vistara Primary School shortly after nine in the morning you would hear the children singing one of their favourite songs - "Tiny Green Island", "Many Many Rivers" or "Baba Nam Kevalam, Todo Es Amore" (Spanish for love is all there is). Meditation follows, the silence broken only by the occasional trill of a bird or the sound of the wind in the trees.

Vistara Primary School, a Womens Welfare Section Ananda Marga Special Academic Institution, first opened its doors this year on February 3rd. That long-awaited and anticipated moment was the result of over two years of hard work and careful step-by-step planning of a few of Baba's dedicated devotees.

Located on 7 acres of rolling countryside and gentle hills just 7 kilometres out of Lismore town, the school provides an ideal learning environment where the children can grow in the Neo-Humanist ideals of care and respect for all living beings and for the environment itself.

Vistara Primary School offers a well-rounded education for the primary school age child. Because all aspects of the child are considered as important, the classes are structured to facilitate the growth of the child in the physical, emotional, mental, social and spiritual aspects.

Everyday at Vistara begins with the Morning Circle where the children do some exercises, sit in a circle and sing creative and uplifting songs together and then meditate together. Afterwards, they may share an experience or show some things of interest which they have brought to school to share with others.

Morning classes centre around reading, writing, maths, social studies and science ("Circle of Love"). The afternoon programme includes classes in arts and

crafts, sports and health, nature study and gardening, cooking and drama. These creative aspects of the curriculum are also interwoven into the fabric of all classes. Once a week the children go on excursions to various places of interest such as museums, nature reserves and agricultural stations, Aboriginal sacred areas, libraries, etc. to broaden their awareness and experience of different aspects of the world in which they live.

At the present time children from five to eight years of age are attending the school. There are two classrooms. Children from five to six years are in the "Little Family" and children from seven to eight years are in the "Big Family". There is one teacher employed at the school. LFT Shivanii was teaching at the school for the first half of the year and contributed a great deal to the school in its initial stages. LFT Ketana who is a fully trained teacher is also teaching at the school.

The school has received its provisional certification from the NSW Education Department and has been approved for recurrent grants by the Commonwealth Government.

One of the most inspiring and gratifying aspects of the Vistara School project has been the interest shown by the local community and the support and help which the project has received from individuals within the community. One of the parents has donated the use of a photocopier to the school. Several people have donated their time to the school and have organised activities such as cooking, nature study, pottery and drama with the children.

The children recently performed a play attended by over seventy people and were a great hit thanks to the dedicated drama teachers who came weekly to the school for rehearsals. A group of enthusiastic supporters have started a large-scale

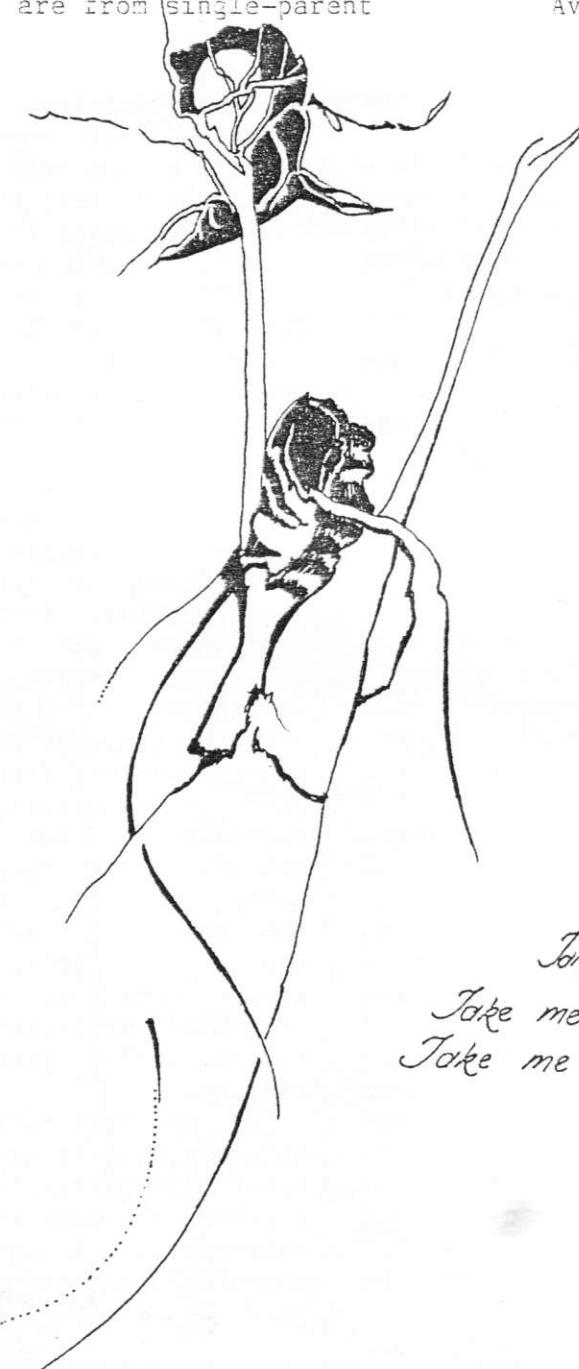
flower and vegetable garden at the school and they have begun to landscape the area near the school. This project will serve as an educational experience for the children, will beautify the environment and will also provide an added source of income for the school through the sale of flowers.

One of the unique features of Vistara School, and, indeed, to all Ananda Marga schools, is the loving and nurturing environment it provides. Many of the children who attend are from single-parent

families and some of them have had very unstable home environments. To watch the children be touched by and respond to Love is an experience difficult to put into words.

At a time when the fabric of society is breaking down and family life deteriorating, let us take the determination to bring more and more His children under His loving shelter through our schools.

Av. Ananda Madhuchanda Ac.



*Take me Bodhi
Take me with you
Take me in you*



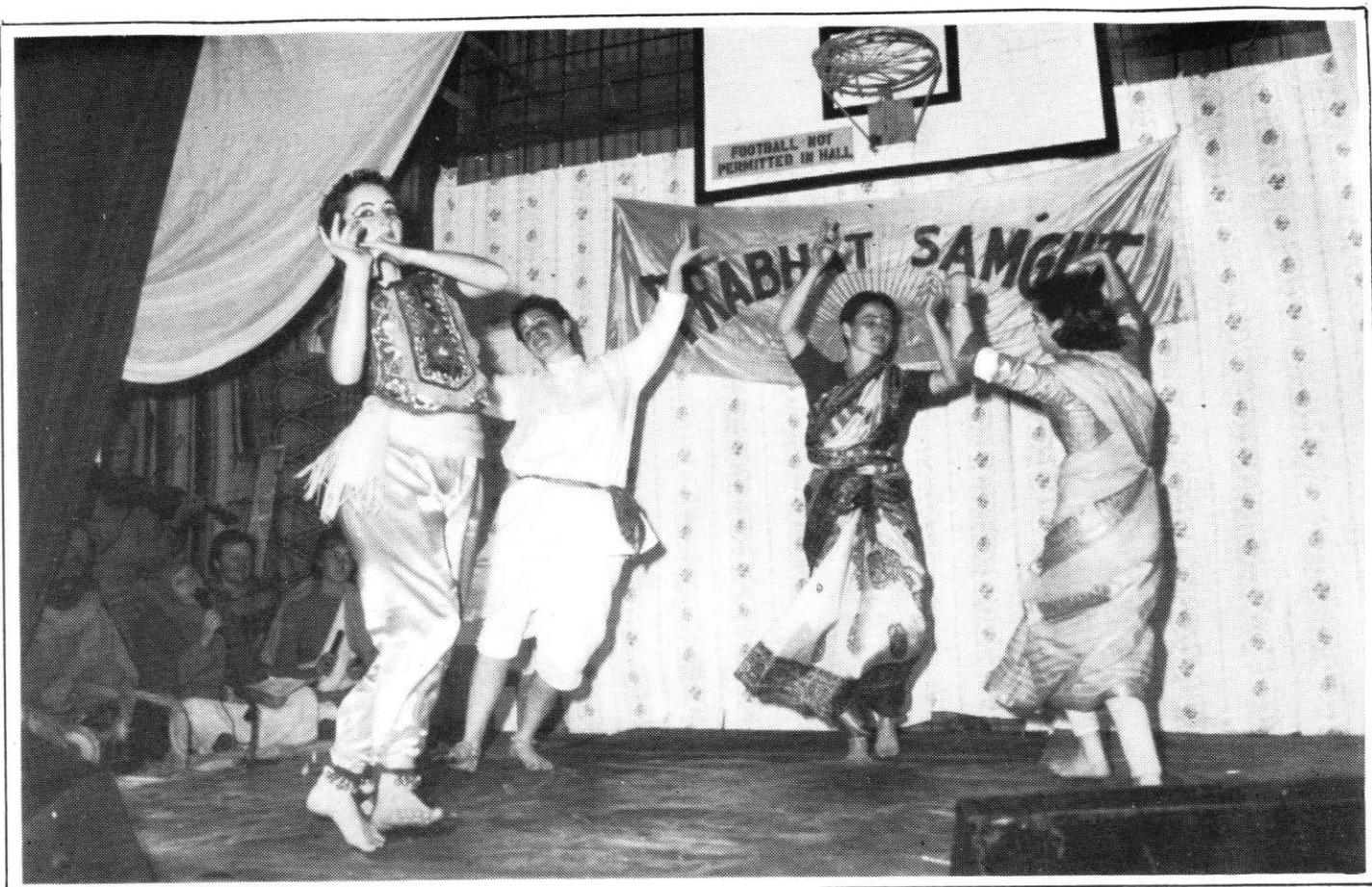
Gardening at Vistara School





Blissful Conference Kirtans





Prabhat Sangeet performance



Renaissance Universal debate at Conference



Sectorial Conference Drama



Prabhat Sangeet at the Conference

Have Faith, Go Ahead, He Is Doing Everything

Recently I was graced with an opportunity to do some work for the Mission that involved an element of risk. Though the risk was not so great I found myself experiencing a disproportionate amount of stress and nervousness. As the work was to continue for well over a month I began to wonder how I would continue without succumbing to an ulcer or worse. Something had to change.

It soon became obvious that my belief in Da'ba's ability to safeguard His devotee and get work done that was mentally entrusted to Him was more theoretical than practical. Then and there I understood that the real purpose behind this drama was that Ba'ba' had decided it was time I learned the lesson practically.

From then on I resolved that all other points would become secondary. Come hell or high water I would acquire more faith in my Guru and learn the art of leaving things to Him.

As the days and events went by, whenever I felt myself becoming anxious or afraid I would think of Ba'ba' in Varabha'ya Mudra, controlling everything, and tell myself, "Have faith, go ahead, He is doing everything." In Guru Puja I would try to think of every aspect of the work I was doing, every emotion I was feeling, and try to make them into a fragrant flower and offer them to Him.

Little by little it began to take effect. I began to feel less fear, less personal involvement, less depression or elation, more dispassion. I asked myself if I was just becoming hardened to the work but, no, it was something different. The more I tried to surrender the more I felt His purpose and the needs of His creation rather than my own needs.

Now and then Ba'ba' would pull the rug out from under my feet. Something

seemingly terrible would happen and I would start to feel persecuted and resentful towards Him and go into a sulk. How could He let this happen when all I had been doing was making my best efforts to surrender and trust Him. But then, courtesy of His positive microvita, He would graciously insert the thought in my mind, "No, why do you only trust Him when things are going right? Now, especially, you should have faith in Him." Miraculously, the feeling of persecution would vanish. I would become calm and unworried, feeling I was entering a dimension I had never entered before, the dimension of faith. "It is His work, I have already surrendered it to Him as best I know how. Why should I worry. Let us see what He will do." In this way my mind wandered. And soon the problem would be solved, in such a way that I would notice His hand quietly at play. "That was well worth it", I would think, "Look what I gained for a little bit of clash!"

As time went on it occurred to me that what I was learning had a much broader application than simply the minor adventures with which I was presently engaged. Life itself is a constant risk. I discovered that there was a general anxiety pervading my whole existence, anxiety about money, work, spiritual progress...everything, and that it all came back to an inability to trust in Ba'ba' and leave the worrying up to Him. So the question arose; could the effort I was applying to combat a specific anxiety be extended to all forms of anxiety? In fact it was already happening. My mind did not distinguish between one form of anxiety or another, so increasingly, whenever an anxious feeling arose, whatever the cause, the thought, "Have faith, go ahead, He is doing everything", would pop into my head and I would feel

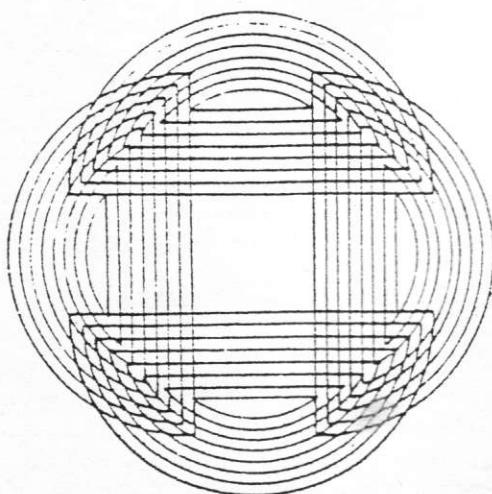
some relief.

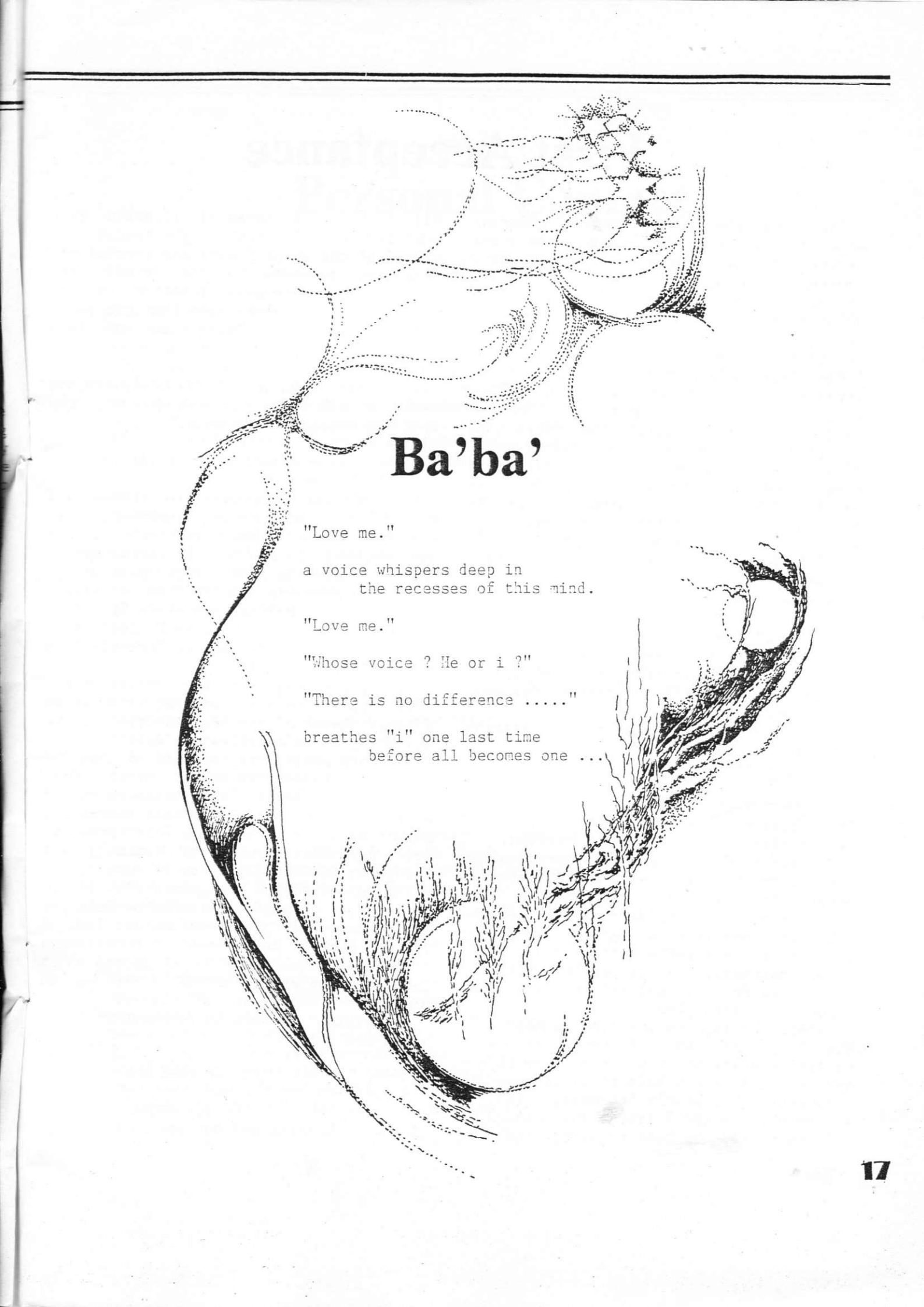
Eventually His work was nearing completion and, feeling the vibration that comes with discovering something exciting, I headed for DMC.

At DMC I was deeply affected by Ba'ba's DMC Discourse. In it Ba'ba' explains in clear language and very devotional mood the very ideas of which He had begun to give me a small glimpse in the field. "He reassures us that, in the realm of action, human beings can only make efforts, they cannot actually achieve anything. If Parama' Purus'a is pleased with the efforts then HE will get the work done through positive microvita. What does this mean? It means that everything that has been done, has been done by Him, and everything that will be done, He will do. Our anxiety is nothing but the ego's assumption of a responsibility that does not belong to us. It belongs to Parama' Purus'a. We are simply beggars at His feet. The outcome of our lives and work depends solely upon the limitless benevolence of His grace and not upon the miniature powers of our own frail bodies and minds. As He is the one who does everything, really nothing is impossible. We should be unafraid to attempt anything. Our real work is to remember in the midst of our efforts that He is the doer and by so remembering and doing, we will give Him pleasure, and He will get the work done through positive microvita.

Ba'ba' also explained that in the struggle to overcome Cosmic Prakrti, the form of our own internal weaknesses our capacity is virtually nil. It is Parama' Purus'a who overcomes these defects by using positive Microvita to adjust our plexii (psycho-physical centres of important glands, nerves and human capacities) so that they function in better way. Instead of feeling depressed or anxious about our spiritual prowess, one should straight away come to him and say "Oh Parama' Purus'a, it is You who have been doing everything, I could do nothing in the past and I can do nothing now. All depends on You. As my Supreme Progenitor You have the capacity to overcome my weaknesses. I surrender myself to You." Surrendering thus to Him we are released from the anxiety-frought dependence upon our own limited capacities and opened up to His limitless strength. This is the real method of overcoming anxiety. In A'nanda Va'canamrtam Part VI Ba'ba' says, "If one takes shelter of Parama' Purus'a one need not be afraid of anything in this world. In fact, this is the only way to become totally free from fear." (From the chapter "Bad Habits Which Should Be Given Up").

So, have faith, go ahead, He is doing everything.





Ba'ba'

"Love me."

a voice whispers deep in
the recesses of this mind.

"Love me."

"Whose voice ? He or i ?"

"There is no difference"

breathes "i" one last time
before all becomes one ...

First Acceptance

The words Baba uses to express different aspects of the philosophy and the organisation are always very appropriate - however we often cannot fully understand the significance of the words chosen until we have heard them many times or until the meaning becomes clear through some particular experience.

One expression which I have found interesting is "creating LFTs and WTS" - what does this mean in reality? When a margii goes to WT training the Acarya can then report that they have created a WT. This is always an exciting and inspiring time because it is one way in which Baba reveals Himself. He is gathering people from all walks of life, from all age groups to be workers for His Mission.

The decision to take the leap into wholetimer life is only the first acceptance on our part in fulfilling His plan. I use the expression "first acceptance" because as the days pass by I am realising more and more that Baba calling us and even being able to answer the call is still only a passive response on our part.

Baba has undertaken so much suffering for us. He has come for us and yet we still resist coming completely for Him. Through training I am slowly beginning to understand what it means to come for Him. To realise that we have to actually affirm our commitment to Him and His Mission.

We have to fight against so many desires that attract the mind, and constantly serve. In this way we will come to know that our small "I" is nothing and that the only path open is to surrender everything in order to be a reflection of Him.

Baba patiently, so patiently, waits for us, cares for us, and watches as we grow through our struggles.

Before coming to training He held out His hands for me, I came but with tentative steps and with arms by my side - now I feel I can hold my hands out in response to His gentle beckoning. Yes, I am coming, how can I resist Your call?

Krsna played the most regaling notes on

His flute. The waves of ideation that emanated from His music, the trough and crest of the waves flowed and reached the innermost recesses of the mind, and aroused a responsive ideation in the devotees. The devotees felt that the sound of the flute was calling them and them alone.

"I can no longer afford to ignore the sound of the flute and stay away for the flute is calling me by name."

from Namami Krsna Sundaram.

The process of training is intense and change is constantly happening at tremendous speed. One thought that I have had relates to feelings of inadequacy - how can I ever be pure enough, good enough to be a worker for Baba? This in itself however is so full of ego since Baba does everything and as a trainee I feel that out of this person Baba is "creating" a new person, a new life.

During training, on the surface we are studying, working and doing sadhana but on a deeper level a type of metamorphosis is happening in an unbelievable way.

At this stage, it seems to me that the training process is one of moving from this point of passive acceptance to one of intractable commitment which cannot be shaken by any test that the Guru cares to give us. This process of training and change is in fact a process of "creation".

The speed of the change and what is to be changed is also determined by Baba as the sensation of powerlessness and lack of control over my development is sometimes frightening experience but it is one which leaves me no choice but to surrender Him and to come closer and closer.

Everything He does is designed to bring us to His lap.

At His Feet

Brcii. Sujata
(formerly Sukalpa and now passed training)

Personal Contact

I am Kevala, the first Papua New Guinean to go to India for reporting. Together with my Dada Divyalokeshananda, I have left my country for the first time in my life. It's cold, just like my village in the Highland, but Australia, Brisbane - all so different, so clean and nice... I think I would like to live in Australia.

It is so nice to meet all Margi sisters and brothers at the sectorial conference and to be with all the Dadas and Didis at Melbourne Jagrti during the RDS time.

Now the time has come close for all LFTs, BPs and LGs to report and initially I thought I will go with Dada but he had to wait for new passport and so I had to go on my own. There was no other way. In addition the time was short and the only way to reach Calcutta for reporting in time was to fly directly to Calcutta itself.

On Monday, the 27th of July, I landed at Calacutta airport at midday (for the first time in my life flying on my own).

I lined in the queue and when it was my turn one man came and brought me to one room. He asked me many times whether I was an AnandaMargi. All my belongings were carefully searched including body search - even my underwear was checked. I just kept speaking to them in my native tongue. After one hour I managed successfully to leave the airport.

After so much struggle with the taxi driver, I finally reached Tiljalla with only 20 Rupees left in my pocket. One LG from London had no change and so we both went to Baba's Quater for LG reporting and back to Tiljala - so all money was spent. Next morning Baba called me for P.C., but I was not there as I had no money left to go by taxi to Lake Gardens. Then one Dada arrived at Tiljala by taxi to quickly fetch me but we arrived too

late at Lake Gardens and couldn't get P.C. Baba's PA told me that there would be no chance now till another 3-4 months.

I was very upset and I meditated the whole night on the roof of Tiljala from 6pm to 7am the next morning. Even a crow came and sat on my shoulder in the middle of the night. I didn't take any food the whole day. I cried so much inside to Baba saying that I had come such a long way, that I am His child and loved Him so much that He please give me P.C.

The next morning Dada Dhrtijinananda gave me 200 Rs and again I went to Lake Gardens. I sat in the D.C. hall and did meditation another two hours. Then the big moment came and suddenly I was called ahead of 27 candidates who were also waiting for P.C. Though there were also many others waiting to see Baba, for PC, for reporting He spent more than half an hour with me.

I dont know why but I cried for two minutes as soon as I entered. After I came out all were asking me wht had happened but I was just feeling like flying and I could not answer such questions. I felt like air and I wanted to do more meditation. I sat in meditation in the D.C. room. I felt I was the happiest person on earth. All fear was gone from my mind.

Relief - Charity Or

Universal Love?

Since the apparition of religions, the notion of service has existed as an expression of devotion, a system of purification or of atonement for sins. But most of the time it merely satisfies one's own conscience - one does it because God says so and because of the threat of going to hell. Religion says to serve the poor and the aged and so the religious do - and then they forget about it or strive to get their names in the newspapers. Whether the object of the service is really benefitted or satisfied, whether they progress or not - all this really does not matter. What does count is that one's ego is satisfied that one has done some good works and the chapter can now be closed with the concluding thought - "I know I am a good person."

Of course in the case of emergency relief this conception may prove useful sometimes as the emergency relief gets provided to the needy regardless of the motives of those providing the relief. But in the case of permanent relief or development, it all turns out to be a real farce. Some religions have encouraged begging to such an extent that some beggars enjoy quite a comfortable life.

Before the media and communications were so developed, the world was blissfully unaware of huge famines or other big catastrophes. Now the situation has changed and people are quite aware of what is happening around the world. This awareness has developed the concern for others in the minds of many people.

The capitalist countries have been the first to react to this situation. Understanding the market potential of these underdeveloped countries, they started injecting a lot of capital in order to help them survive and to purchase their own manufactured goods. Religious missionaries have also been sent to

convert these "ignorant" people. Each seeing their own interest has been pretending to do their business in the name of aid and development.

Now we have to face the hard reality - all the so called cooperation, all the missionaries, all the charity and relief organisations have failed in the larger fight against poverty and exploitation. The poor are getting poorer and the rich are getting richer. In fact the wealth of the world is now more concentrated in the hands of the few than it has ever been. The question that arises is how to bring some rationality, some justice and some equitability into this situation? How to raise the level of development of the poor? The experience of injecting millions of dollars from the rich to the poor has failed time and time again. Now the poor have to address the problem of their development - out of their own free will. Their development is their own affair.

The question now arises as to why they did not look to their own development already? Their civilisations, supported by nature's abundance, did not give them the necessity for technological progress. That is why after years and years their techniques of cultivation, building, etc. have not changed very much. As a matter of fact their mind generally does not follow the trend of this constant necessity to improve their standard of living. Add to this the devastation on both physical and mental levels that colonialisation has caused and you can start to really see something of their position.

Let us consider the people of the Sahel in Burkina Faso. Their present situation is going from bad to worse. They are facing two huge obstacles. The first is the rapid deterioration of the climate and thus the environment. The second is the pressure from their own society to raise

their standard of living in order to catch up with the social and technological progress.

The climate is deteriorating very quickly. The desertification is progressing at the pace of 5km. per year. When you come to the Sahel area it seems that this region is cursed. Trees are dying by the thousands - they seem to be crawling on the ground like wounded soldiers. Rain is becoming more and more scarce - if other parts of Burkina Faso are enjoying more than 400mm. of rain per year, the Sahel is always lagging behind. The water supply is becoming more and more difficult. From January until June the wells are dried up. Due to the scarcity of water, it is very hard for the villagers to survive - they have to make a special effort to cope with the situation and seek the help of modern technology.

Burkina Faso like any other African country is developing quickly - old and young have to face that fact and react to it. The development of the cities is creating a lot of pressure. Young people go to the city and see that the life is very hard there. They then come back to the village and bring new ideas. With modern technology there are ways of saving the village from famine and disaster. So the villagers have to react to this revolution. Ideas on education, commerce, cultivation, consumer goods, hygiene and health care are completely new to them. All of these things are disturbing the slow and peaceful African life whose customs have remained largely unchanged for thousands of years. The minds of the people here are still fixed on the old patterns of education, health, family relationship, marriage, etc. All of this is nowadays outdated - and the people know it but do not know how to face the sudden change. It is a great revolution coming from outside and they must find the means to face it all. Nature and her generosity has let them down and they now find themselves helpless, suspicious and hungry.

How can this gap be filled ? The experiences of many non governmental organisations (NGOs) and other welfare

institutions have proved that to inject millions of dollars into very ambitious projects showing how good the whites are is completely useless and a waste of money. Those poor we are pretending to help remain what they are and do not progress at all on their way towards adjusting with the modern technology and its capacity to solve their problems. They usually do not understand the purpose of the project and as soon as they have to take over the management, the project dies out and the "beautiful and generous" experience is over.

Ten years ago in the region of Bouake in Ivory Coast, some Christian missionaries working in the field had come to the conclusion that unless the decision and the execution of the project came from the villagers themselves, there will be no participation, no understanding and no chance for any project to succeed.

So the main difficulty comes from the communication with the villagers - they have to understand their own problem first and then understand the solution to the problem. Then they will take the initiative for the project. All of this must be done in a completely democratic process.

Usually the villagers understand very well that there are problems - like water shortage, health deficiency, food supply, etc. But they have little idea about the causes and the solutions in regard to the problems. So the missionaries began a new technique of communication. Their purpose was to make the villagers understand the causes of the problems as well as seeing the solutions and then having them take the responsibility for the decisions, execution and management of the project which ultimately is going to help them to survive.

To do this they firstly select the appropriate person for the work. We shall call this person the animateur. This person should be of the same village or at least speak the language of the village concerned, and should be basically educated to at least secondary school. First this person will have to be accepted by the villagers like one of them - they

will then provide a hut for the animateur. Then the animateur will have to get to know them very well - all their problems, pre-occupations, etc. After some time the animateur will gather them into a meeting.

In this meeting the animateur will explain the purpose of the meeting and split them into three groups - old men, young men and women. After, each group will be asked separately to explain its own problems and the way it sees the future. This method is used because according to the ageless custom only the old men have the right to speak - in this way they will not feel shy in expressing themselves in the name of the whole group they represent. Knowing their problems, the animateur can then explain the causes and possible solutions.

The missionaries have noticed that the peasants understand better what they see rather than what they hear. So the animateur will spray a cotton cloth like a screen on which will be sprayed different images representing the causes of problems and their solutions. For instance, for the shortage of water, the animateur will put on the screen an image of a cloud, then that of rain, then trees, and a river, a well, dams, etc. So for the peasants the phenomenon of the water penetrating the soil and the necessity of digging wells, etc. will be very clear.

Once they have understood the process it will be easy for them to take a decision about what project to start first. The most dynamic will come forward and encourage others. The animateur will be careful to allow all to express themselves so that the process is really democratic. Once the decision is taken they will create an association which will draw up its plans and elect a chairperson, secretary, etc. This association will see that all the potentialities of the village are fully utilised and whatever is missing for the success of the project will be obtained from a welfare organisation on the basis of a loan so that the villagers feel that the project is really theirs. For example, let us take a mill grinder. The NGO will provide the machinery but the

women will run it, someone will be trained to repair it and they will have to reimburse the NGO for the cost of the machine after a certain number of years. Then those women involved will feel free from the slave-like work of pounding the mill and will retain their independence and identity.

This method has been found and applied by GRAAP (Groupe de Recherche et d'Appui à l'Autopromotion Paysanne or Group of Research and Support to the Self Promotion of the Villagers). This organisation is based at Bobo Dioulasso in Burkina Faso and its method is being used by many NGOs - including ANURT. This method as used by ANURT has proved very successful because it is based on universal love.

This method of development is based on mutual respect for each other's dignity and culture. Imposing a multi-million dollar project on people without their proper understanding and acceptance has proved useless. The first expression of universal love is the respect for others dignity and capacity to make decisions. So this is the real first opportunity for development for these illiterate people. Love is needed first for a real communication with people.

The only possible drawback with this method is that it is very slow as the villagers take much time to work through the above processes - so those providing the finance become impatient as the target dates are not met.

Two civilisations are meeting each other - so much tolerance and patience are required to express the universal love.

Ac. Rudreshvarananda Avt.
Project Coordinator Burkina Faso

Relief Update



Ananda Marga Universal
Relief Team - Ladies
P.O. Box 74, Mamprobi, Accra, Ghana.

Accra, July 20th, 1987

Dear Dada Ranjananda

Namaskar. I hope you are fine by His grace. We are extremely happy to receive the USD 10,000.- from ADAB again, which will greatly help to finish the last stages of the construction of the clinic building and furnish to start operating it. This project is a great source of inspiration, seeing the effect that is having on the local communities and how is slowly developing the conscience on the villagers for commitment and self-reliance. Now that Amrsta is here, we'll be working on a regular newsletter to keep people informed of what is going on here. I'm enclosing our latest budget and finance report, if you need any specific information please let me know that I will do my best to supply to you. Thank you very much Dada for all your efforts to get this grant, I will soon let you know how this money is going to be utilized..

With best wishes

Sisterly, in Him

H. Brahma Manika A'
AV. Ananda Manika A.
DS(L) Accra



Ananda Marga Universal Relief Team.

GLOBAL PROJECT

BANKERS : Banque Internationale Du Burkina Faso Ouagadougou Branch
ACC No 36400442 B.

OUAGADOUGOU July the 12 th 1987

Dear Rainjananandaji
NAMASKAR!

I hope you are well by His Grace.
Here is the six month report together with an article for one of
your magazins.
As you can see the project is going on very fine by the grace of
the Australian margis efforts. I hope to send you some pictures
next mail. It is very important to make the people understand that
our method of animation is a slow one but the effect is lasting forever.
We can't expect the project to come of the ground quickly because
of the slow understanding of the people.

Please convey my deep namaskar to all.

Hope to read you soon.

Yours in HIM.


Ac. Rudreshvarananda Avt.



AUSTRALIAN
DEVELOPMENT
ASSISTANCE
BUREAU

DEPARTMENT OF FOREIGN AFFAIRS



G.P.O. BOX 887
CANBERRA 2601
Telephone 495733, 619111
Telegrams AUST DE VAID
Telex 62631

ACTION OFFICER

REFERENCE

Mr Kerry Robinson,
Secretary,
AMURT & AMERTEL,
19 Lovel Street,
KATOOMBA NSW 2780

Dear Mr Robinson,

Your application for tax deductibility for donations to the overseas aid fund of AMURT and AMERTEL Ltd., has been considered by the Minister for Foreign Affairs who has decided that it is an approved organisation in the terms of Sub-Section 78(12) of the Income Tax Assessment Act 1936. Mr Hayden has consequently advised the Treasurer that AMURT and AMERTEL Ltd. is an organisation to which the Treasurer might now consider granting this concession.

In reaching this decision, the Minister has noted that AMURT and AMERTEL Ltd. is a participant in the ADAB/NGO Co-operation Program and is bound by the reporting requirements of the Program. In view of this, his approval for tax deductibility has been given on the basis that AMURT and AMERTEL Ltd. will submit to ADAB full annual reports, including an annual balance sheet and details of projects supported from funds receiving tax deductibility. Failure to observe this requirement will result in the concession being withdrawn.

You will appreciate that in terms of the law it is necessary that the Treasurer now approve and gazette your special overseas fund before gifts to that fund qualify for tax deductibility.

Yours sincerely,

(Signature)
(Anthony Vale)
Director
NGO Programs and Liaison Section

WPMISC/403

I Am One With My Mission

Baba has told that "there may be delay in the kingdom of God, but never injustice". The other day I was talking with one "ex-devotee". In his days, ten years ago, he told how they had believed the world would be changed for the better by now. But seeing no result (from his view) at all the effort put in, he lost faith. "So many have left", he was telling, "how can you still be so naive and believe in a spiritually oriented world? And if Baba is so powerful, why doesn't he change the world in a flash of a second?"

I told him that Baba is just churning the milk - He only wants the cream and that when a person is executed, he gets his last wish fulfilled. And that is what is happening in the world today - people enjoying mundane pleasure more and more, neglecting higher values - anyway soon ...

But admittedly, if you look objectively at it, it sounds logical what he, Mr. Ex, was telling. But on our path we believe in subjective approach too - not only objective approach, which makes a difference. With faith in the Supreme Subject Himself, Baba, we trust that He will make the necessary adjustments at the proper time. But this "ex-devotee" didn't understand Baba - so, then ...

It reminds me of the story of the guru who wanted to test two persons before accepting them as His disciples. He gave them one camel each and with the camel they were supposed to jump over a very high wall. Mr. A thought that it was impossible and didn't even try; while Mr. B tried and tried, failing and falling everytime he tried, getting scratches and knocks everywhere - but still he continued. The guru came back after a few hours and after taking report he accepted only Mr. B as his disciple.

We are just like actors in His drama. He is a bit different from other film directors though in that nobody besides Him knows what is happening next in the film - only He knows the end of the story since, as He says, "otherwise the excitement will go away". And He is accepting anybody who wants to take part

in His drama - correcting now and then if the actors are going too much astray.

Once Baba told a story about a dog. This dog had got his tour programme from Kalikatta to New Delhi approved. It was scheduled to take about three months. Shortly after starting the trip the dog entered the territory of a group of street dogs who attacked him - so he had to run away. But soon he was attacked again by another group. And in this way it continued the whole way to New Delhi. And instead of taking three months for the journey, the dog reached there in just threeeks. No need to explain the deeper meaning, I guess. Just imagine that you are the dog.

To be a margii the only thing required is that we accept His whims - for what can we really do and are we doing? We are getting sky high targets which are very hard to achieve and so much work and duties allotted which we find much difficulty to complete. "What's the use of all this running and imaginary targets?" Baba once explained that all the targets are like mountains which we must climb and on each mountain there is a precious jewel which we must find.

The shot up targets are there to shut up our ego. One will never get the chance to brag that one has completed one's duty. He is teaching us not to be attached to the fruits of our actions - though it gives sometimes a nice (temporary) taste ... but it can also be bitter.

If we would do everything in this mundane world perfectly, the mind would get more and more attached to the crude factors and assimilate the same static wavelength, but by setting high target our mind is forced to concentrate on Hi instead - we ask ourselves "Why Baba?" or "How to do it Baba?" or "I need Your Grace Baba." And the struggle involved in completing the task gives cohesion .. after some nice clash, of course.

Baba says I am one with my mission. Our mission is to find out about this oneness

Acarya Anumaya Sirc.

Regional Secretary Wellington Region

Addressees

SUVA SECTORIAL OFFICE

19 Level St.
Katoomba, NSW 2780
Ph. 047-823911

WOMENS WELFARE S.O.
199 Clausen St.
N. Fitzroy, VIC 3068
Ph. 03-4815324

ACARYAS FOR SUVA SECTOR

- Ac. Paritosananda Avt.
Sectorial Secretary
c/- Sectorial Office.
- Ac. Parananda Avt.
Renaissance Universal/RAWA Secretary
c/- Anandapalli.
- Ac. Agamananda Avt.
AMURT/Dharma Pracar Secretary
c/- Adelaide.
- Ac. Rainjanananda Avt.
Office Secretary
c/- Sectorial Office.
- Ac. Madhuvidyananda Avt.
Society Building/Farm Secretary
c/- Auckland.
- Ac. Jayeshvarananda Avt.
Master Unit/Ind.Pro./Farm.Pro. Sec.
c/- Sectorial Office.
- Ac. Rtabuddhananda Avt.
Education Secretary
c/- Sectorial Office.
- Ac. Dhrtijinananda Avt.
Press & Printing/EMS Sec.
c/- Perth.
- Ac. Diipaunkar Brc.
Public Relations/Publications/Medical Sec.
c/- Adelaide.
- Ac. Kapil Brc.
Regional Secretary Brisbane
c/- Brisbane.
- Ac. Manibhusan Brc.
Regional Secretary Guam
c/- Guam.
- Ac. Anumaya Brc.
Regional Secretary Wellington
c/- Auckland
- Ac. Divyalokeshananda Avt.
Acting Regional Secretary
c/- Port Moresby.
- Ac. Cittabodhananda Avt.
Trainer
c/- Anandapalli.
- Ac. Subreshvarananda Avt.
CS SDM
c/- Melbourne.
- Ac. Nabhaniilananda Avt.
HPMG Sec.
c/- Melbourne.
- Ac. Ranjaneshvarananda Avt.
CS VSS
c/- Brisbane.
- Ac. Krsnasevananda Avt.
SSAC Sec.
c/- Melbourne.
- Ac. Krsnapremananda Avt.
CS PJ
c/- Sydney.
- Ac. Nityapremananda Avt.
Fed. Sec.
c/- Sydney.
- Ac. Manikanta Brc.
IF Sec.
c/- Auckland.

- Av. Ananda Sampurna Ac.
WWS In-Charge
c/- WWS Sectorial Office.
- Av. Ananda Vijaya Ac.
Trainer
c/- WWS Sectorial Office.
- Av. Ananda Bratati Ac.
HPMG(L) Secretary
c/- Mamata, Auckland.
- Av. Ananda Madhucanda Ac.
PWSA & Education Sec.
c/- Lismore.
- Av. Ananda Nivedita Ac.
GP Secretary
c/- Sydney.
- Av. Ananda Renuka Ac.
GSD Secretary
c/- Sydney.
- Brcii. Shyama Ac.
Diocese Secretary
c/- Brisbane.
- Brcii. Sarala Ac.
Diocese Secretary
c/- Perth.
- Brcii. Arpana Ac.
Diocese Secretary
c/- Hobart.
- Brcii. Tapasuddha Ac.
Diocese Secretary
c/- Suva
- Brcii. Aparajiita Ac.
Diocese Secretary
c/- Mamata, Auckland.

BRISBANE REGION
- 24 Cordeaux St.
Hill End, QLD 4101
Ph. 07-8441583
- WWS 37 Gloucester St.
Highgate Hill, QLD 4100
Ph. 07-442944
- PO BOX 331
Cairns, QLD 4870
Ph. 070-533607

PERTH REGION
- 61 Kimberley St.
West Leederville, WA 6007
- WWS 9 Grosvenor Rd.
Bayswater, WA 6053
Ph. 09-2711767

WELLINGTON REGION
- 8 Forch Ave., Mt. Roskill,
Auckland, New Zealand
Ph. 649-699752

GUAM REGION
- PO BOX 21987
Guam 96921
Ph. 6327439

PORT MORESBY REGION
- Box 71 UPNG
University Post Office
NCD Port Moresby
Papua New Guinea

SPECIAL PROJECTS
- Anandapalli Community
Mt. Tully Community School
PO BOX 3, Seaview QLD 4352
Ph. 076-835207
- WWS Master Unit
PO BOX 570
Gympie, QLD 4570
Ph. 071-849166
- Prout Cooperative Land
Community - PO BOX 177
Maleny, QLD 4552
Ph. 071-942783
- Clearlight
201A Rundle St.
Adelaide, SA 5001
Ph. 08-2236362
- WWS Master Unit
Strath Creek, VIC
c/- WWS S.O.
- Mamata Bakery
401A Richmond Rd.
Auckland, New Zealand
Ph. 649-760168
- Training Centre
c/- Anandapalli.
- Training Centre
c/- WWS S.O.

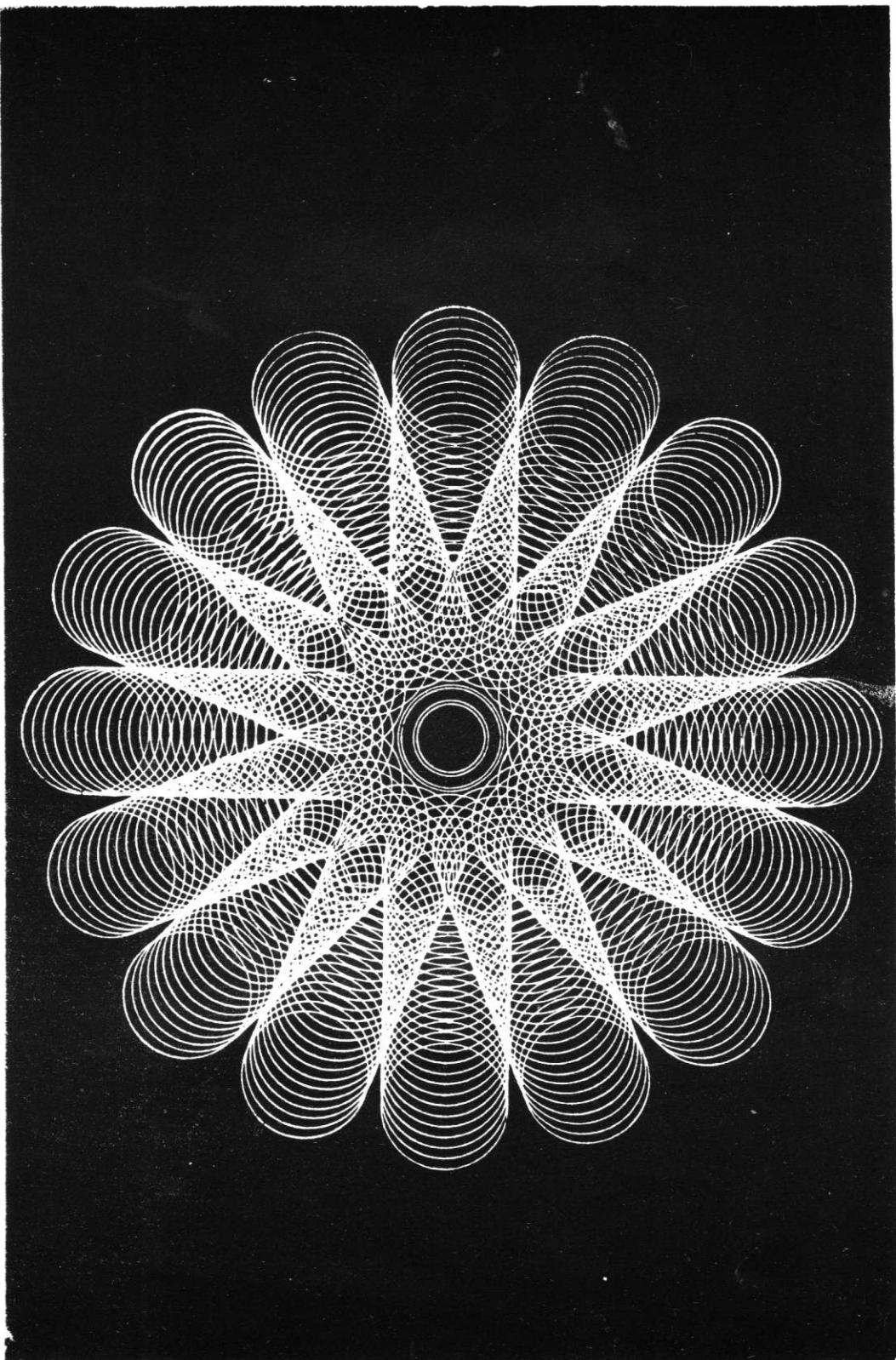
MELEBOURNE REGION

- 14 Fourth Av.
Brunswick, VIC 3056
Ph. 03-3865640
- WWS 77 Jubilee St.
S. Hobart, TAS 7000
Ph. 002-234489
- 82 Palm Ave.
Royal Park, SA 5014
Ph. 08-478305
- 26 Larkin Cr.
Pt. Augusta, SA 5700
Ph. 086-424259

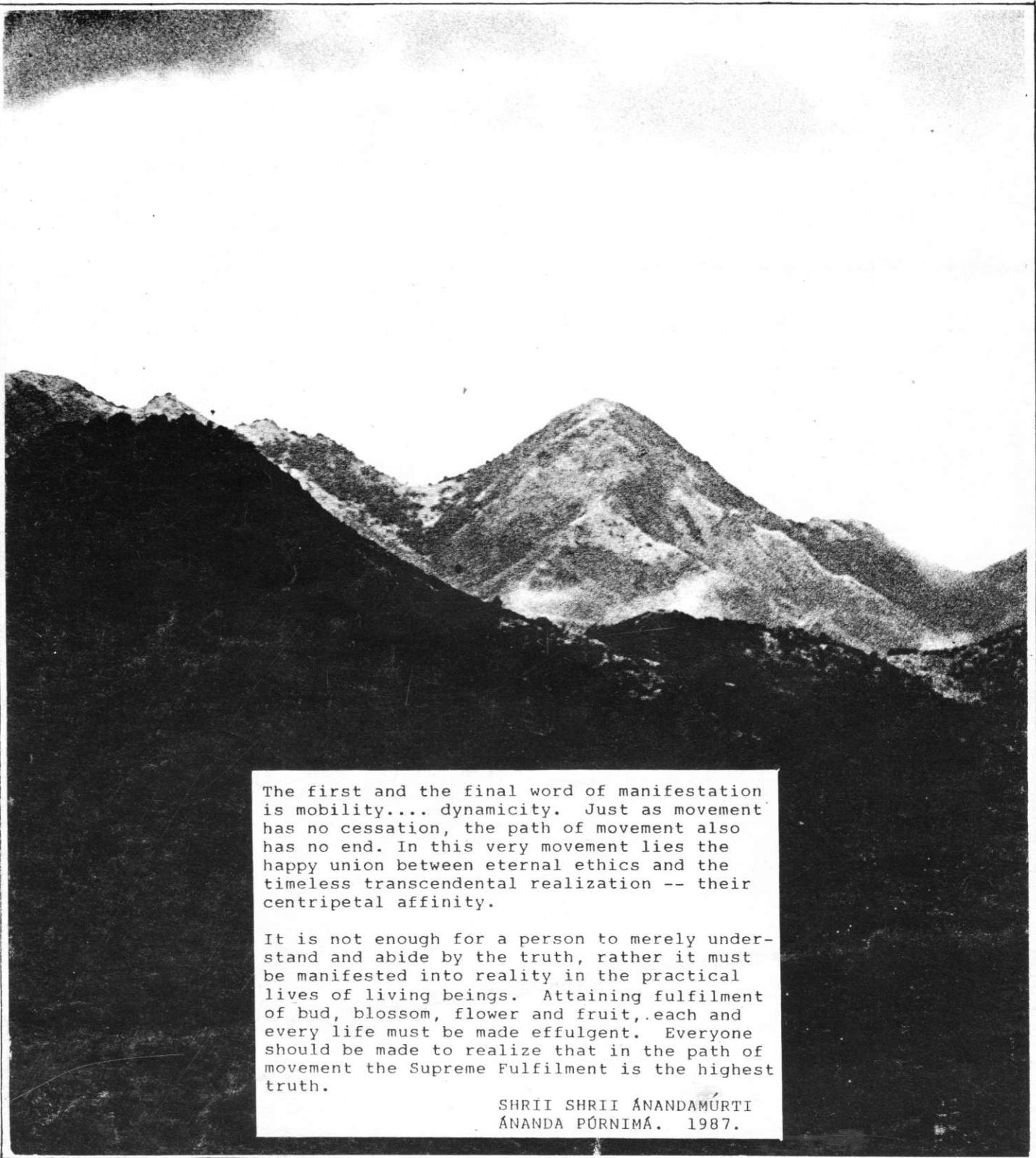
SYDNEY REGION

- 620 Bourke St.
Surry Hills, NSW 2010
Ph. 02-6987627
- WWS 16 Kentville Ave.
Annandale, NSW 2038
Ph. 02-8106641
- 8 Beardow St.
Lismore Heights, NSW 2480
Ph. 066-244729
- WWS 164 Dawson St.
Lismore, NSW 2480
Ph. 066-213903

PRISONS
- Madhusudan
Ron Chester
BOX 472
Blacktown, NSW 2143



*** ADVERTISEMENT *** ADVERTISEMENT *** ADVERTISEMENT *** ADVERTISEMENT *** ADVERTISEMENT ***
FOR SALE - Bush haven in natural surroundings at Anandapalli Master Unit. Two storey house, stone ground floor, timber upper, 4 bedrooms, study, 2 bathrooms, built in cupboards in all bedrooms, spiral staircase, central skylight, huge lounge, dining, kitchen, gas and wood fire cooking systems, open fireplace, laundry, workshop, 3 verandahs, landscaped grounds, fully irrigated underground piping. \$36,000 O.N.O Phone Ajay 076-333297 or write to 36 Riflerange Rd., Cympie, QLD.



The first and the final word of manifestation is mobility.... dynamicity. Just as movement has no cessation, the path of movement also has no end. In this very movement lies the happy union between eternal ethics and the timeless transcendental realization -- their centripetal affinity.

It is not enough for a person to merely understand and abide by the truth, rather it must be manifested into reality in the practical lives of living beings. Attaining fulfilment of bud, blossom, flower and fruit, each and every life must be made effulgent. Everyone should be made to realize that in the path of movement the Supreme Fulfilment is the highest truth.

SHRII SHRII ÁNANDAMÚRTI
ÁNANDA PÚRNIMÁ. 1987.